

R E M A R K S

On the Quakers CASE, deliver'd to the PARLIAMENT.

TIS beyond a Dispute, that Liberty of Conscience, in Matters purely Religious, is consonant to the Christian Religion, and the Doctrine of the Church of *England*.

'Tis as manifest that the *Quakers* do conscientiously scruple the taking an Oath.

For these Considerations the Legislature did very favourably and prudently grant them, in *England*, an Affirmation instead of an Oath, under the same Penalties as Perjury.

But the *Quakers* in *Scotland* having no Provision made for them in this Case, and the Relief that is already granted the *Quakers* in *England*, being in such Words, that many of them in *England*, and all of them in *Scotland*, think it too much like an Oath; it seems but consistent with the Tenderness the Legislature formerly expressed, to grant them an Affirmation that may extend to all *Britain*, in such Terms, as they now desire; since they offer to be made subject to all the Pains and Penalties of Perjury; yea, and such farther Punishments besides, as the Parliament shall think fit, in case they unjustly, or untruly make use of their Affirmation.

'Tis certain that Oaths are become burthensome, and almost useless to the Nation, their Frequency having render'd them so familiar, that they seem less dreaded than the Penalty of Perjury; it would therefore be well if there was less Swearing, and greater Obligations to speak Truth without it: What Reason is there then, that the *Quakers*, who conscientiously scruple the taking any Oath, should not be Reliev'd, when they willingly submit to greater Penalties for not speaking Truth, than others are subject to, for not swearing Truth?

And besides the Reasonableness of this Request of the *Quakers*, respecting themselves, there seems an absolute Necessity that it should be granted them respecting others; for we are none of us safe our selves without it, since tho' to day we may have Writings sealed, and the same well witnessed, we have no Assurance, but a Month hence our Witnesses may become *Quakers*, and our Writings thereby be void, for want of Evidence: Or my Father, or some other Person makes a Will, and me Executor, but before it be proved the Witnesses of the Will may turn *Quakers*, and the same becomes Null (to my great Prejudice) for want of their Evidence to prove it. Other Instances might be given of the Usefulness thereof, as on account of Elections, &c. to shew that it is the Interest of *Great Britain* in general, to admit of the *Quakers* Affirmation in such Words as they can comply with, under the Penalties and Securities they propose.